لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE KHILAFAT LIBRARY

REVIEW

OF RELIGIONS

February—March 1977

فروری - مارچ ۱۹۷۷

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITOR
M. G. AHMAD

Contributing Editor
NAFIS-UR-RAHMAN A. G. SOOFI

Annual subscription including packing and postage:

1. Pakistan, and Ceylon ... Rs. 15
2. England and other sterling areas ... £ 3.
3. U.S.A. and other dollar areas ... $ 7.00

Notes: Cheques and drafts should preferably be drawn on a Pakistani bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be added to the amount of subscription.

KHILAFAT LIBRARY

CONTENTS

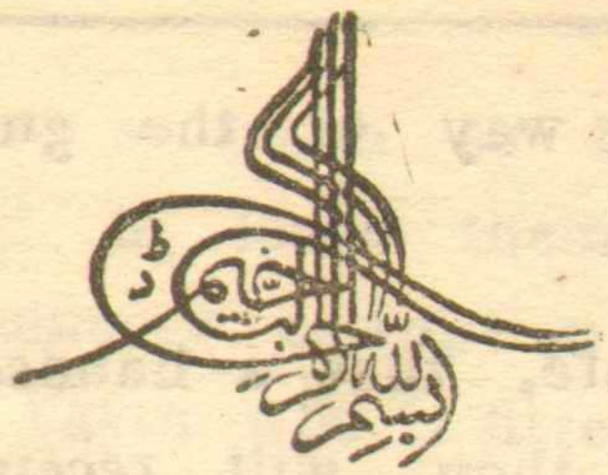
1. The Prophecy about the Promised Reformer ... 31
The Promised Messiah

2. A Letter to the Amir of Afghanistan ... 33
Hazrat Mirza Ghulam Ahmad
The Promised Messiah

3. A Great Prophecy fulfilled ... 43
The Late Hazrat Khalifatul Masih II

4. From Rahwah To Tel-Aviv (A Review Article) ... 48
Mirza Tahir Ahmad

5. The Promised Son of the Promised Messiah
Earlier Prophecies find fulfilment ... 53
M. G. Ahmad



نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, PAKISTAN

Vol. LXXII FEB., MARCH 1977—TABLIGH, AMAN 1356 No. 2-3

KHILAFAT LIBRARY

The Prophecy the Promised Reformer

"I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entereaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey. A Sign of power, mercy, nearness to Me is bestowed on thee, a Sign of grace and beneficence is a awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the Chosen One (on whom be peace) may be confronted with

a clear Sign and the way of the guilty ones may become manifest.

"Rejoice, therefore, that a handsome and pure boy will be bestowed on thee, thou, wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsom and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

(Green Annoncement : p. 21 footnote,
Tabligh Risalat Vol. 1 p. 141)

KHILAFAT LIBRARY

KHILAFAT LIBRARY

A Letter to the Amir of Afghanistan

by

Hazrat Mirza Ghulam Ahmad, The Promised Messiah

(Eng. A. R. Dard)

In Shawwal 1313 A.H. (May, 1896) The Promised Messiah wrote a letter,[1] most probably in Persian, to the then Ameer of Afghanistan. It ran as follows :

"The reason of writing this letter is a characteristic of human nature. When a man hears of a sweet spring having manifold blessings, he is drawn and attracted towards it. The attraction then affects the body and the man wishes to run towards it and see it and enjoy its sweet water. In the same way when your fine morals, noble habits, Islamic sympathy and high reputation spread throughout India and all good men began to praise your Majesty,[2] I was so much pleased that

Notes by the translator :

1. This letter was not published in Promised's Messiah lifetime.

I have given here a rough rendering of the Urdu version found in Muhammad Bakhsh's (Deputy Inspector of Police Batala) papers by his grandson (Seeratul Mahdi, Pt. III, Qadian, 1939, p. 79).

The only reference to this letter which I have found in Promised Messiah's writings is that he wrote a letter to Ch. Rustam Ali (a devoted disciple of the Promised Messiah in the Police Department) on June 11th, 1896, informing him that he had instructed Pir Manzoor Mohammad to send a copy of this letter to Ch. Rustam Ali.

2. These words addressed to Ameer Abdur Rahman cannot be called flattery. He is known to have introduced law and order in his country and it is a fact of history that Afghanistan enjoyed comparative quiet during his reign 1880—1901). It is also said that in 1895 the Ameer subdued the "infidels" of Kafirstan.

(Continued on next page)

words were inadequate to express my feelings; because I am always grieved to feel that there is in this age a great dearth of men of high character. I thank God that there is in your Majesty a man who is protecting a very large number of men against ruin. In fact your people are very lucky to have a just and good king like yourself. These people are very lucky indeed to get such an extraordinary gift after a long, long time. Many are the blessings of God but the highest of them are two: (1) Men who are filled with truthfulness and get spiritual power and then draw the victims of darkness and indifference into the light divine and then bestow upon them a treasure of knowledge and purify men through their holiness; (2) Men who acquire kingdoms from God not by chance but by their own God-given ability and thus become the vicegerents of God through His infinite wisdom and their orders become the decrees of heaven; and the life property and honour of thousands are entrusted to them. Of necessity such men are the shodow of God in the matters of showing mercy, helping those in distress, protecting the poor and the needy, and defending Islam and the Muslims.

KUTUB KHANA LIBRARY

"Regarding the undersigned, when error and corruption prevail, God chooses a reformer so that he may guide those who are astray and give light to the blind and grant the power of action to those who are weak and slumbering. Through them religion is revived and instruction in knowledge and reason is refreshed. In this age of mischief, corruption and apostacy, the same Merciful and Gracious God has commissioned me in the 14th century to reform mankind and leave them no excuse.

"As the mischief of this age proceeds from Christian priestcraft

---

In addressing the Ameer in this way the Promised Messiah is therefore, only giving him his due according to the teachings of the Quran, which enjoins upon prophets to speak to kings in mild and gentle words.

and the object is to break the Cross, therefore I have been sent in the guise of Jesus to fulfil the prophecy which is generally known as the second advent. The Holy Quran teaches clearly that the dead do not return to this world. It is impossible. The souls of the dead come, of course, in the form of Burooz, *viz.* a person is created like the one who is dead. With God his appearance is regarded as the appearance of the one who is dead. That is the way of the second advent, and Soofees call it Burooz. Otherwise if the return of the dead were permissible, we needed the return of the Holy Prophet Muhammad (peace and the blessings of God be upon him) much more than that of Jesus (peace be on him); but the Holy Prophet has nowhere said that he would come again in this world. He did, no doubt, say, that a man would come with his name *i.e.* like him in character. Hence, the second advent of Jesus is also to take place in the same way and not in a way which finds no parallel in the whole of the world. Imam Malik, Imam Ibn Hazm, Imam Bukhari and other great Imams and learned theologians had also held the same view. The masses, who like novelty and are unaware of the truth, imagine that Jesus would come physically. They expect a strange entertainment like that of an illumined paper balloon descending from a height. They think Jesus would descend in the same way with great pomp and show, people pointing towards him saying "There comes he!" But that is not the way of God. With such an open display of divine power, faith in the unseen would be no more.

"Those people are grievously at fault who think that Jesus is still alive in the heavens. It is utterly wrong. The Quran repeatedly mentions his death; and the tradition of Miraj found in the Bukhari at five different places mentions him among the dead. How then can he be alive? Hence this belief runs counter to the Quran and the Hadith. Moreover, the verse فلما توفيتنى كنت انت الرقيب عليهم *i.e.* since Thou didst cause me to die Thou hast been the watcher over them (5 : 118) shows clearly that Christians would corrupt their religion after the

KHILAFAT LIBRARY

death of Jesus and not during his life-time. If it is supposed that Jesus is still alive, we shall have to admit that Christians have not corrupted their religion up to this time and are in the right, which is clear blasphemy. Whoever, therefore, believes in the verses of the Quran must also belive that Jesus is dead. This is just a little of what we have written in detail in our books. The detail can be found there.

KHILAFAT LIBRARY

"In short, it was necessary that a man should appear from among Muslims who should be like Jesus. The Hadith in the Bukhari about the breaking of the Cross loudly proclaims that the appearance of such a person would take place at a time when Christians are dominant. Every sane person knows that in our age the dominance of Christians throughout the world has reached a limit unknown in the past. The deceit, designs and machinations of Christian priests have so vastly developed that it can certainly be said that they constitute the Promised anti-christ, who has corrupted and interpolated the scriptures. It is they who have published about 2,000 translations of the interpolated Bible. They have been dishonest to the heavenly books. They want to make a man God and worship him. Now think, has there ever been a greater Dajjal that there might be expected one in the future? Since the beginning of man no such deception has ever been published. So is there any other sign, after this before us, which might convince us or even create a doubt as to the possibility of the existence of a greater Dajjal who might be hidden in some cave?

"Along with this is the occurence in our country of the eclipses of the sun and the moon, which is mentioned as a sign of the appearance of the Mahdi in Darqutni through Imam Baqir.

"The mischief of Christians has exceeded all limits. The vile abuse and extreme insult that their learned men have, by pen and tongue, poured upon our Holy Prophet has caused a

ferment in the heavens, so much so that an humbie person has been commissioned to leave them no excuse. It is the way of God that whenever corruption prevails on earth, a reformer is created on earth who is fitted to meet the particular mischief prevailing. Let him therefore who has eyes see the fire of mischief which rages in our age and as to who are the people that have attacked Islam by taking the sword in their hands. Let lovers of Islam think and decide if it is right or wrong. Was it not necessary that, at the end of the thirteenth century in which the seed of mischief was sown, the divine Mercy should have turned towards the reformation of religion at the head of the fourteenth century? It is not a matter of surprise that I have been sent in the name of Jesus (peace be on him), because the particular form of mischief needed the same kind of spirituality. When I am commissioned for the people of the Messiah wisdom required that I should be called the son of Mary. The heaven is raining signs and the earth is proclaiming that the time has come. These two witnesses are trumpetting forth my truth. For the same reason God addressed me and said: "Be of good cheer. Thy time has drawn near; and the feet of Muslims, have been planted on a high minaret.' This is the work of the Wise and Omniscient God, and strange in the eyes of man. He who recognises me before the fullest manifestation shall have a reward from God; and he who turns towards me after seeing heavenly signs is not of much worth, and his turning towards me is also of not much value.

KHILAFAT LIBRARY

"I seek no kingdom or power. Humble I came and humble shall I go. I am commissioned by God to acquaint the people of every country with reasons for the truth of Islam, in these troublous days, with kindliness and love. I have also no quarrel with the British, nor with the Government under which I am leading a peaceful life. Rather I thank God and express my gratitude to Him for His favour for having appointed me to the service of the Faith during such

a peaceful reigon. And why shall I not feel grateful for this gift when, in spite of my humbleness and helplessness, and in spite of the agitation of the ignorant, I am carrying on my work in peace under the British Government ?[1] And I am enjoying such amenities that I shall be failing in my gratitude to God if I did not thank this Government. We shall be held guilty of injustice if we conceal the fact that we enjoy the same measure of freedom to preach Islam as is enjoyed by Christians for the propagation of their faith. In fact, this freedom is of much greater advantage to us. We Muslims derive benefits from this freedom which the others do not have, for they stand on falsehood and we stand on truth. Freedom is of no use to falsehood, which is rather more exposed when there is freedom. In these days of enlightenment deceit and deception become all the more apparent. This is the grace of God that such an opportunity has been afforded to us, it is indeed a special favour that has

---

(1) If Promised Messiah had desired only to get money out of the Ameer, there was no need of praising the British in this private letter. If the Ameer was a friend of the British and kept in touch with Indian affairs, he must have known that Promised Messiah was also a loyal well-wisher of the British. There was no point in writing it, unless of course Promised Messiah meant it to be a veiled hit against the Ameer's Government. But a business man would not displease his prospective customer ; nor would a beggar offend a prospective donor. If, on the other hand, the Ameer hated the British, as the Afghans gederally did, it was certafnly not in the interest of Promised Messiah to praise them in this manner. There is nothing in the letter which could savour of intimidation.

KHILAFAT LIBRARY

Why then, it may be asked did Promised Messiah praise the British in this letter ? The answer is simple. Promised Messiah was not hankering after power or pelf. He was commissioned as a Refor-

(Continued on next page)

been granted to us.

"Of course, Christian priests receive from thefr people millions of rupees for the propagation of their gospels and lies, and we do not receive anything Their supporters all over Europe are countless like ants and insects, while we have no helper except Allah. If therefore, on accout of the lack of funds our mission suffers in any way, the British Government is not to blame. It is our own people who are respononsible for their negligence. Many indeed are there who put off the time of help by hypocritical excuses and false ideas. For their own honour and reputation they race like horses but fail to understand that in these days Islam stands alone among hundreds of enemies Every religion is in the field of contest. Let us see which wins. Now is the time when we should serve Islam and immediately remove the objections levelled against it by philosophy, and expound the truth of the Quran to all friends and foes, and impress on hearts the glory of the word of God, and endavour to achieve victory in this war of religions We should do our utmost to help out of the pitfall of error all those who have fallen prey to Christian scepticism and save those who are facing destruction. This is the mission entrusted to us.

KHILAFAT LIBRARY

"Europe and Japan are waiting for our gift and America is prepared to welcome our invitation. Hence it would be most cowardly of us to sit idle. In short, this is the work entrusted

---

mer by God. His trust was in God alone. He boldly preached the divine message to the Ameer and laid all facts before him. Islam was very much maligned and misrepresented. Every Muslim must help its cause There was involved in this no political complication because the British did not interfere in such matters. To counteract anti-Islamic propaganda money was required. Therefore the Ameer should help Ahmad in this noble work not only for the sake of religion but also for his own spiritual welfare.

to us and this is our hope which is expected of God. We pray that God may create our helpers. We are waiting for the breeze and the glad tidings as to when and from which direction they come.

"O King of Kabul, if you listen to me today and are prepared to help us with money,[1] we shall pray that whatever you ask of God He may be pleased to grant it to you and keep you from evil and make you live long and bless your life. A person might hesitate to accept my claim, but there could be no hesitation with regard to the truth of Islam. As this work is the work of Islam and this service is the service of Islam, therefore, my person and claims should not intervene. One should think only of helping Islam and this too on account of love for the Chief of all the prophets of God.

KHILAFAT LIBRARY

"O King, may Allah bless thee, and may His blessings be in thee, for thee, and on thee! Know that this is the time to help. Store up, therefore provision in the next world for thyself, for I see that thou art of those that are fortunate. If at this time someone else supercedes you, than know that he superceedes you for ever. And those who come first stand first-in the eyes of God. And Allah does not waste the reward of anyone.

"I swear in the name of Allah that I am commission-

(1) It should be noted that Promised Messiah is not begging any personal favour of the Ameer. He does not need money for himself. As a matter of fact he actually spent whatever he himself possessed in the way of Allah. But it is clear that the property of a single individual, however rich he might be, cannot be sufficient, to counteract the anti-Islamic propaganda carried on in these days on a world-wide scale. Therefore he expects every Muslim to help in this work. Every word of this letter shows that Promised Messiah is keen and anxious to serve Islam—the religion of God. If anyone helps the cause of God with money, He will most surely bless him in every way.

ed by Him. He knows my inside and outside. It is He who raised me at the head of the fourteenth century for the revival of religion; He saw that the earth was filled with corruption and error was widespread and that there was little of honesty and much of dishonesty. So He selected one of His servants so that he might revive religion. It is He who has made me a servant of His greatness, majesty and word. It is God's to create and command. He does what He wills. He sends His word to whomesoever. He likes from among His creatures. So be not surprised at the work of God and turn not your nose up in doubt. Accept the truth and be of those who are the first.[1] This is the grace of God upon us and upon our brothers who are Muslims. Woe unto those who recognise not the times and see not the days of Allah and live in idleness and negligence. They do nothing but make kafirs of Muslims and call the truthful liars. They ponder not over Allah and adopt not the ways of the righteous. These are the people who declared us to be kafirs and cursed us. They have accused us falsely of having claimed prophethood and denied miracles and angels. They have not understood what we have said, nor do they think over it. They have opened their mouths in haste. We are innocent of what they manufacture against us We are believers by the grace of God and believe in Allah, in His book, the Quran, and in His messenger. We believe in all that our Holy Prophet (peace and the blessings of God be upon him) has brought and we believe in all the prophets and we bear witness with heart and soul that there is none worthy to be worshipped except Allah and that Muhammad is the Messenger of Allah.

KHILAFAT LIBRARY

"These are the articles of our faith and with them shall we go to Allah. We are truthful. Surely Allah is gracious unto the whole

---

(1) Mark the authority and vigour with which Promised Messiah addresses the king. Can such mighty words ever come from an impure heart?

world. He has made a creature of His a Reformer at the right time. Are you surprised at the work of God ; He is most Merciful. The Christians have created a mischief by their doctrine that Jesus is still alive in the heavens and they are sunk in obvious un belief. So God has willed to demolish their foundation and to falsify their reasons and to convince them that they are liars. Hence, it is incumbent upon a person, who believes in the Quran and loves God's grace, to declare, that I am truthful and join my followers. He who unites his soul with mine, and places his hand under mine in Bait, surely God will exalt him in this world and the next. Such a one will triumph in both the worlds. This word of mine is going to spread very soon. I entrust my work to God. I complain not of my grief and sorrow to anyone except Allah. He is my Lord. I trust in Him alone. He will exalt me and will not let me to be brought to naught. He will grant me honour and not disgrace me. The transgressors will soon know that they are in the wrong. In the end we praise God who is the Creator of all the worlds (Shawwal, 1313 A.H.)."

KHILAFAT LIBRARY

KHILAFAT LIBRARY

A Great Prophecy fulfilled

By The Late Hazrat Khalifatul Masih II

Late in the last century a new Hindu sect called the Arya Samaj came into existence. Seeing the low conditions of Islam in our time, this sect conceived a bold plan to convert Muslims to the Hindu religion. To this end Arya Samaj writers began to publish the most scurrilous attacks on Islam. The most daring of these leaders and writers was one Lekh Ram. In the course of several exchanges Hazrat Mirza Sahib* tried to explain to this Arya leader the truth of Islam. But to no effect. Lekh Ram stuck to his anti-Islam ideas and schemes. He produced the most distorted translations of Quran passages. Common decency found it difficult even to read those translations. He held the most foul views about the Holy Prophet and the Holy Quran. The best of mankind, he thought the worst of mankind, the best book in the world the worst. A diseased eye cannot stand the light. This was the case with Lekh Ram. Controversy with him began to mount. Lekh Ram went further and further in his abuse of the Holy Prophet, (On whom be peace), and ridicule of Hazrat Mirza Sahib. He also became impatient for a sign. Hazrat Mirza Sahib prayed to God and learnt that the end of this man was near. Before publishing this prophecy Hazrat Mirza Sahib offered to withold publication of the prophecy if Lekh Ram had any objection. But Lekh Ram said he had nothing to fear from such prophecies. Revelations first received were general. No time limit had been laid for Lekh Ram's end. Lekh Ram insisted on a time limit. Hazrat Mirza Sahib, therefore, withheld publication of the prophecy until he had more knowledge

---

* *The Promised Messiah, Hazrat Mirza Ghulam Ahmad, peace of Allah be on him.*

from God. Eventually, he learnt that Lekh Ram was due to meet with a fatal calamity within six years counting from February 20 1893. On receving this assurance Hazrat Mirza Sahib published the prophecy. He added to it an Arabic revelation relating to Lekh Ram.

KHILAFAT LIBRARY

"A miserable half dead cow : nothing awaits for it but disgrace and destruction".

Declaring his prophecy and this revelation Hazrat Mirza Sahib wrote (addressing all religious parties). "If within six years from today February, 20, 1893, this man does not meet with punishment from God, which is unusual in its poignancy and tragedy and which impresses all and sundry with the fear of the Lord, then let everybody think that I am not from God".

A little later, Hazrat Mirza Sahib eleborated the prophecy on the basis of further revelations. He wrote :

"And God gave me the tidings that I will witness a day of I'd, and this day will be close to tne Id".

He went on :

"And among the graces of God, which I have received, is this that He has accepted my prayers relating to one Lekh Ram and that He has informed me that he will soon meet his deserts. This man was foul in his abuse of the Holy Prophet. I prayed against him. So, my God informed me that this man will die within six years. There are Signs in this for seekers-after truth".

A little later, Hazrat Mirza Sahib added further details to the prophecy. These were published as a note inside the title cover of his book *Barakat-ul-Dua*. It was headed, 'A further prophecy about Lekh Ram of Peshawar.' In the course of it he wrote :

"Today April 2, 1893 A.D. (Ramadhan 14, 1310 A.H.), early in the morning, in semi-sleep, I saw myself sitting in a large house, some frinds with me. Suddenly in front

of me I saw a man fearful looking with blood-shot eyes. As I saw, he seemed a strange creature, of a strange character. Not a human being I thought, but a dreadful and dangerous angel. He struck terror in those who saw him. As I looked at him, He asked, "Where is Lekh Ram"?' Then he named another and asked me his where-abouts also. I then understood that this person had been appointed to punish Lekh Ram and this other man."

Hazrat Mirza Sahib also referred to Lekh Ram in his Persian verse included in his book Ain-i-Kamalat-i-Isiam ;

"Foolish and misgudided foe,
Fear the sharp sword of Muhammad.
Denier of the greatness of Muhammad,
And of the luminous light of Muhammad !
Miracle may seem a thing of the past,
Come yet and see one through the devotees of Muhammad."

KHILAFAT LIBRARY

The prophecies relating to Lekh Ram put together foretold ;

(1) That Lek Ram will meet with a clamity which will prove fatal for him
(2) That this calamity will take place within six years ;
(3) That it will be on a day close to I'd, just before or just after ;
(4) That Lekh Ram will meet the fate of the Calf of Samri ; that is dismemberment and death and dispersion of ashes into a river ;
(5) That this fatal process will be carried out by a person ruddy with blood-shot eyes ;
(6) That Lekh Ram will be a victim of the sword of Muhammad.

These details are so clear and determinate that nobody can have any doubt about their meaning and content. Five years after the publication of these prophecies, people started ridiculing the Promised Messiah. The time limit of the pro-

phecies, they said, was over and nothing had happened! Could Mirza Sahib still be true? However the next Id ul-Fitr, (which marks the end of the Ramadhan) occured on Friday. On the day the Id following, that is Saturday, in the afternoon, an unknown person stabbed Lekh Ram in the stomach with a sharp knife. Stabbed on Saturday, Lekh Ram died on Sunday. The Word of God came true in all its grim detail. The prophecy had laid down a six-year limit. Lekh Ram died within six years. The prophecy said the fatal event would occur on a day close to the I'd, and that this day will prove the I'd of the believers. It happened exactly like this Lekh Ram was stabbed on the day following the Id. The prophecy said that Lekh Ram would meet his end at the hands of a fearful red-looking person. That is exactly what happend. Lekh Ram was to be a victim of the sword of Muhammad; so, he died of a stab The prophecy said that Lekh Ram would meet a fate similar to the fate of the Calf of Samri. This calf was dismembered on a Saturday, burnt to ashes, the ashes dispersed into a river. This is what happened to Lek Ram. Being a Hindu he was cremated, his ashes thrown into a river.

KHILAFAT LIBRARY

The story of the murder of Lekh Ram, as otherwise told, is that sometime before, a man with blood-shot eyes had come to him, wishing to be converted from Islam to Hinduism. People tried to dissuade Lekh Ram from entertaining him. But Lekh Ram did not heed. This man became Lekh Ram's trusted companion. Lekh Ram had appointed the fateful Saturday as the day of his conversion. Lekh Ram was busy writing. He asked for some book. This man pretending to reach Lekh Ram with the book, slipped a knife into his stomach, and turned the knife round and round so as to cut the entrails throughly. He than disappeared, this being the statement of Lekh Ram's family. Lekh Ram was on the upper floor of the house. Near the gate, on the ground floor, were many men; but no one saw the murderer come down and escape. Lekh Rams's mother and wife were certain he was still in the house. On

a search of the house nobody was fonnd. Where had he disappeared? Into the earth or on to the sky? Lekh Ram died in great pain on Sunday. On a Sunday, the Promised Messiah had seen in a vision this red-looking fearful murderer who asked for Lekh Ram. Lekh Ram's end was a Sign of the truth of the Promised Messiah, divine warning for those who would heap vile abuse on the holy person of the Holy Prophet (on whom be peace and the blessings of God).

KHILAFAT LIBRARY

*Continued from the Review of Religions, July 1976.

KHILAFAT LIBRARY

A Review Article

From Rabwah to Tel-Aviv

Mirza Tahir Ahmad

The Second point of resemblence presented in the pamphlet is that according to the author both Ahmadiyyat and Judaism present an astrological concept of Prophethood. The objector has probably conceived this socalled Jewish concept of Prophethood from the history of the Israeli Prophets as narrated in the Bible. The Jews believed only in the Prophet who came before Jesus Christ and all these prophets, according to the Bible, used to foretell the coming events on the basis of the information received from Almighty.

According to the objector, to foretell about the unseen future is the characteristic of an astrologer alone. Consequently he has deduced that Jews had an astrological view of prophethood. Since Hazrat Mirza Ghulam Ahmad had also claimed to be a prophet through being a follower of the Holy Prophet of Islam, and had also predicted about future happenings, therefore, in his opinion, the concept of prophethood of both Ahmadiyyat and Judaism is essentially of astrological nature. The objection is a masterpiece of absurd and foul reasoning. For it can be sustained only when first it is admitted that to foretell the future events is the charactistic of an astrologer alone and that a prophet of God, cannot predict anything. Evidently, the objector maintains that no Prophet except the Prophets of Israel and Hazrat Mirza Ghulam Ahmad have ever prophecied about the future. Consequently only the Israeli Prophets and Hazrat Mirza Sahib share in the concept of the astrological nature of prophethood.

Firstly, it should be noted that to call an Israeli Prophet an astrologer is, for a Muslim, very objectionable and something

*Continued from the Review of Religions, July 1976.

amounting to hersey. A Muslim, believes in all the prophets who came in the past and he can never use such disrespectful language for the true prephets of the House of Israel. The Prophets of Israel cannot be labelled as astrologers simply because they revealed the unseen. Does the objector maintains that no prophet except the Israeli prophets and Hazrat Mirza Sahib were granted a share in the quality of revealing the unseen?

It is evident that no one who has even the slightest knowledge of the Holy Quran can put forth such an absurd objection. The Holy Quran has clearly declared that God Almighty grants the gift of prophecy only to His Chosen Prophet. It says:

KHILAFAT LIBRARY

ولا يظهر على غيبه احدا الا من ارتضى من رسول

"And He reveals not His secrets to anyone, except to him whom He chooses from among His Messengers." (72 : 28)

It is strange that the quality granted only to the prophets of Allah according to the Quran, is in the opinion of the objector, a characteristic of the Prophets of Israel, of Hazrat Mirza Sahib and of astrologers only!

The objection, on the one hand, shows the objector's ignorance of the Holy Quran and on the other, it also indicates that the objector, in his zeal to prove the resemblance between Ahmadiyyat and Judaism does not even spare the august prophets of God and makes them a target of his cheap humour, and maintains that as foretelling of future events is a common factor in Ahmadiyyat and Judasim therefore both of them has an astrological concept of Prophethood. Enmity sometimes so blinds a man that he does not even knows whom he strikes!

The objection where shows the ignorance of the objector from the Quran also shows that he is completely ignorant of true reality of Ahmadiyyat and is attacking only a product of his own imagination which he has branded as Ahmadiyyat. If before criticizing Ahmadiyyat he would have studied the books

of Hazrat Mirza Sahib he would never have levelled this unreasonable and foolish objection. For Hazrat Mirza Sahib has clearly explained the distinguishing features in a prophet and an astrologer. While commenting on the verse لا يظهر على غيبه احدا he has explained that though the astrologers also make prophecies and sometimes their prophecies also came true but unlike the prophets most of their prophecies turn out to be false and they are never granted a mastery over the unseen. Moreover their prophecies are devoid of divine sanction, while the prophecies of Prophets of Allah consist of irrevokable promise of their ultimate triumph and definite signs of divine help and sanction can be seen behind them. Further, an astrologer never dares to claim that Allah has given him this knowledge of the unseen and that he is making a particular prediction on being informed by Allah Almighty. It is an established divine *Sunnah* that if any astrologer dares to make such a false claim, Allah destroys him and by humiliating him demonstrates his falsehood to the world. This is a characteristic of true prophets alone that they foretell the future events in the name of Almighty and their prophecies contain evident signe of divine sanction and support.

KHILAFAT LIBRARY

It is evident that the Ahmadiyya concept of prophethood is in reality the concept presented by the Holy Quran. To label it as an astrological concept indicates that either the objector is utterly ignorant of the Islamic teachings of Ahmadiyyat or that he has deliberately tried to mislead his readers. In any case the objection is to be condemned by all fair minded persons.

The objector in his zeal to criticize Ahmadiyyat has forgotten that of all the Prophets, the Chief of Prophets the Holy Prophet of Islam was granted the largest share of the knowledge of the unseen. Does he dare to object to it and likens this also to astrology? He should explain that particular feature of other prophet's knowledge of unseen which distinguishes their concept of prophethood from that of the Israeli Prophets

and Hazrat Mirza Sahib. The Israeli concept of Prophethood is clearly explained in the Bible in the form of the life histories of the august sons of Israel. It this resembles the concept of Prophethood presented by Ahmadiyyat, it is inccumbent on the objector to show form the Holy Quran the concept of Prophethood contrary to this concept before branding it as astrology. If he cannot do this then he should prove that there is some other Jewish concept of prophethood, contrary to the acts of Biblical prophets and which the objector has called astrological concept. It seems that while critizing Ahmadiyyat the objector has kept in view the fact that Hazrat Mirza Sahib has presented his prophecies in support of his claims and the knowldge of unseen granted to him by Allah as proofs of his truth. It is fair to-assume that this fact has turned his mind to the Biblical Prophets who also used to prophecise future on the basis of the knowledge of unseen granted to them by God and as he is unable to differentiate between the knowledge of an astrologer and the knowlenge of future granted to the prophets he regards them to be of the same type.

It is strange that he objects to the resemblence between Hazrat Mirza Sahib's concept and that of the Israeli Prophets. Perhaps he does not know that the Holy Prophet of Islam has presented this resemblence with the Israeli Prophets as something to be proued of. He says:

KHILAFAT LIBRARY

علماء امتی کانبیاء بنی اسرائیل

This shows the utter ignorance of the objector not only with the teachings of the Quran but also that he does not know anything about the traditions of the Holy Prophet of Islam.

So neither the resemblence with the Israeli Prophets nor the concept of Prophethood deduced from their life stories is anything to be ashamed of. There is however one thing from which every Muslim should be afraid and should always pray to Allah to be saved from. And it is something about which the Holy Prophet of Islam warned his followers thirteen hundred

years ago. It is reported on the authorty of Abdullah bin Umar that the Holy Prophet of Islam said:

> "My *Ummah* will pass through the same sort of circumstances through which the sons of Israel had passed. They will resemble as much as a shoe resembles the other. So much so that if one of them committed incest with his mother, there may be one in my followers who will also be guilty of this offence. The sons of Israel were divided into seventy-two sects and my Ummah will be divided into seventy-three sects. All of them exept one will go to hell. His campanions asked him, 'which will be the one sect to be saved'? He said the sect that will follow my Sunnah and that of my companions'."

In another tradition it is reported on the authority of Hazrat Ali that the Holy Prophet of Islam said:

> "A time shall come when nothing will remain of Islam except its name and nothing of Quran except its words. The mosques of that period will be apparently populated but will be empty of true guidance. Their *Ulema* will be the worst of the creation under the skies. The *fitnah* or mischief will originate from them and end in them and they will be the source of all vices".

KHILAFAT LIBRARY

(To be continued)

The Promised Son of the Promised Messiah
Earlier Prophecies find fulfilment

by M. G. Ahmad

It is a Divine law that God foretells the future advent of Prophets, saints and reformers through His Chosen ones. They state beforehand the special characteristics by which their contemporaries may recognize them. The frequency with which the prophecies about such personages occur depends on their eminence, greatness and stature. If the promised one is sent to a particular people or his message does not extend over a long period of time and is limited in scope, the news about his coming will not be repeated so frequently. On the other hand if his appeal is wider and is to be more effective and last longer, prophecies about his advent will occur repeatedly. This repetition is, in itself, a proof of the exalted spiritual status of the person about whom such prophecies are made.

That is why almost all prophets and saints, in one form or another, prophesied about the advent of the Holy Prophet of Islam (peace and blessings of Allah be on him). This long and repeated line of prophecies is peculiar to him alone and no other prophet can be compared with him in this behalf. This, in fact, is a tribute to his status as a prophet and a reformer to which no other man can even possibly aspire to approximate.

KHILAFAT LIBRARY

Awaited by all

Similarly in the present age, described in the earlier religious literature as the Last Age, the coming of a prophet has been foretold by all the earlier prophets. Today the followers of all religions are eagerly waiting for a promised reformer. For the Hindus this is the age of the reappearance of Lord

Krishna. The Jews are waiting for Elias, the Christians for the second coming of Jesus of Nazareth and the Muslims for the Messiah and the Mahdi. They are waiting because their Holy books repeatedly foretell the coming of a Prophet. All these prophecies, in fact, unanimously point to one and the same individual who was to have been appointed by God for the revival and reform of religion in this age. The question may be asked why the news of his coming is so frequently mentioned in different scriptures? The answer is simple. It is because the Promised One was to follow in the footsteps of the Chief of Prophets and was to represent him and so was to be invested with all the virtues of the earlier prophets. It also signifies his greatness and exalted spiritual status. That is why almost every prophet and saint has been prophesying about his coming in keeping with the Divine law already referred to. In the light of the Prophecies contained in the ancient scriptures, the Promised Prophet of this age is the Hazrat Mirza Ghulam Ahmad of Qadian (1835-1908). To the Hindus he is Krishna to Jews and Christians he is the Messiah and for the Muslims, the Messiah and the Mahdi. As a proof of his being the Promised One God has caused a host of miracles and signs, to appear. One of these signs, however, is of special significance. It comprises the Divine tidings about his offspring. It is interesting to note that alongwith the news of his coming, mention has also been made of his progeny. We find in particular the mention of a son to be born to him, who under the Divine scheme, was to rise in support of the Promised Prophet and was to carry out and complete his mission and exert to revive Islam and reform mankind.

KHILAFAT LIBRARY

Promised Progeny

Here it should be remembered that a Prophet is given tidings about the grant of children only when they are destined to be spiritually eminent and exalted. In this connection the Promised Messiah says:

> "Allah does not give tidings to a prophet or saint of progeny except when such progeny is destined to be pious and righteous". (1)

Thus the mere fact that the Promised Messiah was promised a son in the ancient scriptures, is in itself a proof of the Promised son's greatness and high spiritual status. Further in addition to the tidings of his birth the ancient scriptures contain graphic details of the versatile character of his qualities and attainments and of the various dimensions of his personality. Mention is also made of the revolutionary changes this son was to bring about in the spiritual realm and of the extraordinary progress that the mission of the Promised Messlah—the propagation of Islam—was to make under his able guidance.

Prophecy in Jewish Scripture

KHILAFAT LIBRARY

Before making a reference to the prophecies af the Holy Prophet about Promised Messiah's Promised Son, we would like to quote a prophecy from Talmud, the Jewish book of traditions.

1. On the subject of the second coming of Messiah it says :

> "It is also said that He (the Messiah) shall die and His kingdom descend to His son and grandson. In proof of this opinion Isaiah 42 ; 4 is quoted". (2)

The verse from Isaiah to which reference is made in Talmud and the verses preceding it are as follows :

> 1. Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth ; I have put my spirit upon him : he shall bring forth judgement to the Gentiles.
> 2. He shall not cry, nor lift up nor cause his voice to be heard in the street.
> 3. A bruised reed shall he not break, and the smoking

1. Aina Kamalat-i-Islam p. 579 footnote.
2. Talmud p. 37 Ed. Joseph Berkley.

flax shall he not quench :
He shall bring forth judgement unto truth.
4. He shall not fail nor be discouraged, till he have set judgement in the earth ; and the isles shall wait for his law". (3)

Prophecy in New Testament

2. The second Biblical prophecy about the Promised Son is carried by Matthew (25 : 1-13). Refering to the Last Age and holding out the promise of a second coming of Jesus, it describes the signs of the Last Age and the revolution that was to take place, on his coming in the spiritual world. It says :

1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
2. And five of them were wise and five were foolish.
3. They that were foolish took their lamps, and took no oil with them :
4. But the wise took oil in their vessels with their lamps.
5. While the bridegroom tarried, they all slumbered and slept.
6. And at midnight there was a cry made, Behold, the bridegroom cometh go ye out to meet him.
7. Then all those virgins arose, and trimmed their lamps.
8. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.
9. But the wise answered, saying Not so ; lest there be not enough for us and you ; but go ye rather to them that sell, and buy for yourselves.
10. And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut.

LIBRARY KHILAFAT

3. Isaiah 42 ; 1-4

11. Afterwards came also the other virgin, saying, Lord, open to us.
12. But he answered and said, Verily I say unto you, I know you not.
13. Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh". (4)

The late Hazrat Khalifatul Masih II speaking on the occasion of Jalsa Muslih Maud in Hoshiarpur, on February 20, 1944, related a vision he had. He said :

"I said to them, I am the one for whose appearance the virgins have been waiting for ninetten hundred years. There is, infact, a prophecy in the Gospel wherein Jesus of Nazareth says that 'when again I come in the world, some nations will believe in me and some wiil reject me'.

"So referring to this propoecy in my vision, I said I am the one for whose advent virgins have been waiting for the last nineteen centuries. And when I said this ...a few young girls seven or nine in number who were watching me from the sea shore came running to me hearing these words. They gathered round me and said : 'You speak rightly. We have been waiting for you for nineteen centuries".

KUTUBKHANA AHMADIYYA MUSLIM JAMAAT LIBRARY

Continuing, Hazrat Khalifatul Masih II said :

"In the name of the One and the Mighty Allah Who holds my life in His Hands, I affirm that the vision I had related is exactly as I saw it. I also affirm that in this vision, I, under Divine Command, claimed that I am the One for whose coming the virgins have been waiting for nineteen centuries".

4. Matthew 25 ; 1-13.

KHILAFAT LIBRARY

Prophecy in Dasatir

After Discussing the prophecies of the Biblical Prophets, we reproduce below a prophecy of the Persian Prophet Zoroastar.

In Dastir (Law), the Holy Book of Zoroastrians, Sasan I, a revered reformer, mentions a prophecy of Zoroastrar, about the advent of the Holy Prophet of Islam and also gives news of the appearance of a prophet of Persian origin. He says that after the death of the Persian Prophet, God will raise his successors who will be from his lineage. The original prophecy is in Pehlavi. We give below an English redering of the relevant passages :

> "When the Persians will start doing such deeds there will be born among the Arabs a man, whose followers shall break the power and glory of the Persian Crown and will destroy its law. The despots and the tyrants shall be subjugated. They shall clear away the idols from the Inhabitated House and shall make it their Qibla. They shall say their prayers facing it instead of the House of Idols or the House of Fire.
>
> "They shall conquer the land of fire-worshippers and Madain and the country sorrounding it, and the land of Tus and Balkh and their Holy Shrines.
>
> "This law-giver will be a great speaker and his words shall be pregnant with meanings.
>
> "When a thousand years will have passed on this Arabic law, differences and dissensions will arise and it will become such that if the Law-giver himself were to see it, he won't be able to know it. His followers shall differ and disagree with each other and shall increase in mutual hatred and animosity.
>
> "Tidings be to you ! for when things reach such a pitch, even if a day remains from the Time, I shall riase from among your people a man who shall re-establish

your lost honour and glory. And then, I shall never take away Prophethood and leadership from your sons".

The concluding part of the Prophecy clearly foretells that the Promised Prophet of the Last age will be succeeded by his son. The Promised Messiah says :

"Another way of Divine mercy is the sending down of Messengers, Prophets, Imams and Khulafa, so that people, by following them and by being guided by them may be led to the right path and may attain to salvation by moulding themselves to the pattern set by them. Therefore, God willed that both of these things should come to pass through my offspring". (5)

Prophecies in Ahadith

KHILAFAT LIBRARY

But much more important and significant than these are the Prophecies contained in the Ahadith of the Holy Prophet of Islam. They make a positive and detailed mention of the second advent of the Messiah and also promise the grant of a blessed son to him.

1. The most authentic collection of the Holy Prophet, the Sahih Bukhari, carries a report from Abu Hurairah. He narrates :

"When Sura al-Juma was revealed we were with the Holy Prophet. It contained the verse وآخرين منهم لما يلحقوا بهم .
I asked the Holy Prophet who the آخرين were supposed to be ?
The Holy Prophet was asked this question twice but he did not answer. Salman of Persia was also present at the occasion. At the third time, palcing his hand on Salman's shoulder, the Holy Prophet said : 'When faith ascends to heavens one or a few of his people will bring it back'. (6)

Majority of the Muhaddisin and commentators of the

5. Sabz Ishtihar p. 19
6. Bukhari-kitabul Tafsir.

Holy Quran agree that the verse referred to in the above tradition, relates to the Promised Messiah's advent in the Last Age. The tradition, quoted above implies that for completing his mission and propagation of his message, God will raise from amongst his progeny, persons, who following in his footsteps, will ensure the consummation of his mission.

2. Another tradition of the Holy Prophet (peace and blessings of Allah be on him) is reported in Mishkat on the authority of Abdullah bin Umar (God be pleased with them both), He said :

> "The Holy Prophet said : 'Isa son of Maryam will again come to this world. He will marry and will be blessed with children". (7)

KHILAFAT LIBRARY

The Holy Founder of the Amadiyya Movement, commenting on this tradition, remarked :

> "The Holy Prophet, on being informed by God, said 'The Promised Messiah shall marry and shall be blessed with offspring'. This indicates that he will be granted a son who will be like his father in piety.....He will be one of the chosen ones of Allah". (8)

Elsewhere, he says :

> "The prophecy that the Promised Messiah shall be blessed with offspring signifies that Allah shall raise a son from his seed who shall succeed him and shall serve the cause of Islam as has been mentioned in some of my prophecies". (9)

Prophecies of Muslim Divines

We now propose to reproduce below some prophecies made by some Muslim Ulema and Mujaddidin.

---

7. Mishkat ; Chapter Nazool Isa Alaihissalam.
8. Aina-i-Kamalat-i-Islam p 578
9 Haqiqqatul Wahi p. 312.

1. In Rauza Qaumuya, a vision of Hazrat Sheikh Abdul Qadir Jilani of Baghdad is recorded. It is said:

"One day Hazrat Sheikh Abdul Qadir Jilani was sitting in meditation in a jungle. Suddenly a great light appeared from the skies. It illumined the whole world. The light became greater and brighter every minute. The aulia (saints) of this Ummah, both of the earlier and of the latter period were enlightend by it. Hazrat wondered who was the august penson shown to him by this similitude. It was revealed that the master of this light is greater than all the earlier and the latter aulia af this Ummah (nation of Islam). He shall appear after five hundred years and shall reform and revive the faith of our Prophet (peace and blessings of Allah be on him). All who will be blessed by his company shall be fortunate. His son and successor shall be among the outstanding elect of Allah."

Nimatullah Will's prediction.

KHILAFAT LIBRARY

II. Hazrat Shah Nimatullah Wali a great Muslim saint and a renowned sufi, in one of his prophetic poems, speaks of the Prophet of the Last Aast. Hes ays:*

1. I see the Might of the Maker; I see the state of Times.
2. These words I speak not from the stars; rather I see them from the Creator.
3. When Ghayn,r'a (1200) have passed of the years I

---

* Arbaeen fi Ahwalil Mah-diyyin says about him: Nimatullah Wali-a great mystic, is famous as being one of the most renowned and perfect sufis of India. He was a resident of a suburb of Delhi. It appears from his Diwan that he was born about the year 560 A.H.

* Translation by E.G. Browne, but for the sake of harmonizing with the text, has been slightly modified.

see strange happenings.

4. I see the darkness of tyranny of the lands's oppressors, boundless and beyond computation.

5. War, strife, michief and injustice, I see in the midst and around.

KHILAFAT LIBRARY

6. I see the servant like the master; I see the master like the servant.

7. They impress a new superscription on the face of the Gold; I see his Dirhams of short weight.

8. Some of the trees of the Garden of the world I see springless and without fruit.

9. Grieve not, for in this trouble I see the happiness of union with the Friend.

10. When this flowerless winter has passed I see the sun of spring rising.

11. On the palm of hand of the Cup-bearer of Unity I see the pleasant wine.

12. The friendly foe-destroying warrior I see as the comrade and friend of the Friend.

13. The beauty of The Shariah and the splendour of Islam, each one I see doubled.

Describing the Signs of the Times leading to the apperance of the Promised Messiah and giving details of his achievements, the Wali spells out the name of the Promised Prophet.

14. I read A.H.M.D. (Ahmad), I see the name of the Famous One.

Continuing he says:

15. When his cycle ends victoriously, I see his son as a memorial to him.

Commenting on this prophecy the Promised Messiah says; "It is destined that God will grant him a noble son,

who will be like him.....and will be after him a memorial to him. It is in fact in accordance with my prophecy about a son".(10)

KHILAFAT LIBRARY

III. Another prophecy is by Hazrat Imam Yahya bin Aqrab. He was a great saint of the fifth century Hijra. In one of his poems he prophesies the great revolutions and major upheavals that were to take place in the latter days, leading to the apperance of the Promised Messiah and gives an account of his acvities and spiritual conquests and then foretells about his successor. He says:

"I have seen strange events and have noticed mysterious happenings. I shall try to describe, in these verses, what I saw. A great star will appear in the sky, its tail floating like air. This sign will appear when Farangis (Europeans) become dominant in the world. They will be masters of river banks and mountain-peaks. All these signs will point up that the Mahdi has appeared. He will became the lord of cities, and the aboriginies of the mountainside shall love him and the people of the cities shall owe their allegiance to him. He shall obliterate misbelief and heresy from the world. He will bring with him such potent arguments and clear proofs that people will have to acknowledge their perfect validity".

Continuing he says:

"Mahmud shall appear after him. He will conquer Syria without war. The castles of Syria shall bow before him. He shall spend his wealth freely without reckoning".(11)

The Promised Messiah writing about his son Hazrat Mirza Bashiruddin Mahmud Ahmad mentions one of his visions. He says:

"My eldest son whose name is Mahmud and who is still

10. Nishan-i-Asmani p. 13
11. Tiryaq-ul-Qulub pp. 40

> alive with us, was not yet born, when I was given news of his birth in a vision. I saw his name 'Mahmud' written on the wall of the mosque".(11)

The prophecy about the conquest of Syria, mentioned in the above-quoted verses of Imam Yahya bin Aqrab, was fulfilled in 1924, when Hazrat Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II visited Syria. He delivered there the message of the Promised Messiah, had discussions with Muslim Ulema and opened a missionary centre in Syria, during his stay there. This interpretation of Imam Yahya's prophecy is borne out by the writings of the Promised Messiah also. He says:

> "It is indicated in certain Ahadith that the Promised Messiah shall appear in some eastern country. And he or one of his successors will travel to Damasus" 12 the capital of Syria.

KHILAFAT LIBRARY

12. Hamamatul Bushra p. 37

BOOKS ON ISLAM
AND
CONTEMPORARY RELIGIONS

1. Holy Quran with English Translation and Commentry.
2. Ahmadiyyat or the True Islam
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245pp.
3. Invitation to Ahmadiyyat
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345pp.
4. What is Ahmadiyyat
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88pp.
5. New World Order of Islam
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117pp.
6. The Christian Doctrine of Islam
   by Dr. Mufti Muhammad Sadiq D.D.,S.S.P. (London).
7. Where did Jesus Die ?
   by J. D. Shams
8. I S L A M
   by J. D. Shams
9. Islam in Africa
   by Mirza Mubarak Ahmad
10. Our Foreign Missions
    by M. Mubarak Ahmad
11. Life of Ahmad
    by A. R. Dard 632pp.

KHILAFAT LIBRARY

Can be abtained from :

The Review of Religions, Rabwah, Pakistan.

PSALMS OF AHMAD
by SUFI A. Q. NIAZ

Price Rs. 15

Order your copy from

THE REVIEW OF RELIGIONS
RABWAH, Pakistan.

REGD. No. L 5746

KHILAFAT LIBRARY

REVIEW OF RELIGIONS

is also available on

micro-film from University Micro-films,

A XEROX COMPANY,

Ann Arbor, Michigan, 48106 U.S.A.

Printed at the Nusrat Art Press, by Malik Basharat Ahmad and Published by M. Masud Ahmad B. A. Rabwah, Pakistan, from the office of the Review of Religions, Darulsadar, Rabwah.